

THE CHRISTIAN CENTURY

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Number 8

Conviction Editorial

"The Visitor" in Jamaica

The Character of God
By Perry J. Rice

Church Publicity
By Byron Hester

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

FEBRUARY 24, 1916

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Conviction

IT IS NOT DIFFICULT TO BE EITHER PREJUDICED OR COMPLAISANT, BUT TO HAVE CONVICTION IS NOT SO EASY.

Most men have certain partisanships. Perhaps it is a certain predisposition to Republicanism. To such a man anything that savors of the Democracy is essentially wrong. To fling gibes at the hated party is a delightful and patriotic diversion.

Or it may be an antipathy to the Roman Catholic Church. This is a favorite form of emotional activity with many Protestants today. It is quite harmless, except that it is likely, by its excesses, to react in favor of the object of its vituperation, and rob itself of power to perceive the deeper dangers of that sectarianism of which Romanism is only one example.

There is also the prejudice of race, expressing itself in contempt toward the negro, or suspicion of the Japanese. Such aversions are usually bred of ignorance. The southern people, who have had most to do with the negro, have also been the most sympathetic, and active in efforts for his uplift. And the people who have known the Japanese at nearest range have most regard for them.

And the same is true of labor unions, business combinations, religious organizations and social groups. Against that of which little is known it is easy to cherish antipathy.

♦ ♦

But if intolerance is an easily acquired emotion, still less does indifference demand effort. Prejudice founds itself only on a basis of something like character, even if it be narrow and perverted. But indifference may be the product of any poorest soil.

The prophets of Israel inveighed against the prejudices and intolerances of their time. But they only despised the men who were so characterless as to have no convictions of any sort.

The seers of Ahab's court were willing to predict any royal success so their patron was pleased. The prophets of Jeioiakim's day preached only the smooth and easy things which an indolent generation desired.

Elijah at Carmel upbraided the nation for its vacillating, wavering disposition. "Why," said he, "do you limp from one opinion to another, like the lame? If you wish Baal for a god, then follow him; but if Jehovah, then follow him."

The writer of the Apocalypse records the scathing and contemptuous characterization of the Laodiceans, that they were neither cold nor hot, but only lukewarm, and, therefore, worthless; and the picture of Pilate which the centuries will keep is of that helpless, futile act of washing his hands.

The inefficient through the centuries have been those who could not make up their minds. In the days of slavery they could not decide, and so missed alike the glory of a hopeless defense and the heroism of an inevitable victory.

In the struggle against the saloon they are mildly convinced of its evil effects, but are fired with no passion to assist in its overthrow. The social evil is doubtless a great public menace, but it has been here a long time, and it will be as well to take plenty of time, and to let some one else do the work!

And now in these days, when many voices are crying out for preparedness, it is probably best to give a mild and colorless approval to a movement that seems so popular, though one will regret to pay the additional taxes which will be needed!

And so without an honest conviction of any sort, such invertebrate followers of popular tendencies yield themselves to the current.

♦ ♦

Of a different order are the men and women of conviction. They are not prejudiced, though usually those who have only prejudices pride themselves on their convictions. The line between the two can be drawn only by the aware.

For the basis of all true conviction is intelligence. One must pay the price of knowledge before he can claim to be convinced. Paul's confidence, which gave him steadfastness in the pursuit of his vast ambitions for the cause he loved, was the result of his intellectual persuasion of the truth of the Gospel.

The man of conviction is tolerant. With good temper he holds to his course, undiverted by opposition and undisturbed by maligning. One who is convinced does not lose his temper. It is only the person who is not quite sure of his ground who loses self-control, and reaches for intemperate words. Controversy, particularly religious controversy, is a great revealer of insecure foundations.

The man of conviction is persistent, fearless, confident. His capital is invested in an assured enterprise; he has no occasion for apprehension, save that he may not perform his full share of the needed work; he is poised and calm, knowing in what and whom he has trusted.

Ours is an age which needs a renewal of conviction. Men and women have many ideas and emotions, but few convictions. In the face of popular custom it is easy to surrender inherited and hitherto cherished sentiments.

Drink is slowly yielding to temperance sentiment throughout the republic. But drinking is a habit that finds social recognition in circles where once it was unthought of. What is to save the young man or woman from the danger which has never been overstated by any eloquence of Gough or Beecher? Only conviction can do it.

Purity of heart, reverence for womanhood, sympathy with suffering, kindness and courtesy, are not matters of superficial training, to be displayed in season and forgotten in emergencies, but are the flowers of conviction, whose planting is the work of gracious hands and whose ripening is the blessing of the spirit of God.

In morals and in religion alike noble lives are the result of firm conviction. There is no alchemy that can transmute leaden motives into golden conduct. Only the men and women of conviction are to be trusted with the education of children, the shaping of public policies, the direction of pastimes, the creation of standards of conduct and the leadership of religious movements. For only such are free from the prejudice that fears the light and the inertia that fears effort. They alone with freedom, loyalty and persistence, can see the direction in which God is moving, and can lead in the effort to get things out of his way.

Church Publicity

BY BYRON HESTER

TODAY is the day of the newspaper. The Autocrat of the Breakfast Table at last is silent, and now eagerly scans with whetted appetite the double barreled headlines of the morning's paper; for the American people, like Luke's Athenians of old, spend a large portion of their time "hearing and telling some new thing." At one time the Jews asked of the words that fell from the lips of Jesus, "What is this? a new teaching?" And there they struck the keynote: for that is what it was, a new teaching. The word "gospel" itself means the "good news."

Though it is true that Jesus did not use a drop of printer's ink, it is likewise true that printer's ink has done a great service toward spreading the gospel. Though the Great Teacher left behind no written line—though while in the flesh he commanded of no man to pen a single word—yet he commissioned them, his followers, to go into all the world and preach the gospel to every creature; and he endowed them with a power from on high which was to guide and direct them. And it was while under the guidance and direction of this Holy Spirit that, in order to preach the gospel to every creature, they saw fit to set it down in black and white. And that leads me to ask the reason why, and to attempt the answer.

"IN BLACK AND WHITE."

They set it down in black and white, in a sense, for the same reason that the printer sets up his type in the composing stick. They set it down in black and white, first, because in this way they could touch more lives. More people could read in the remote distances than could stand within the sound of the preacher's voice and hear. Let me illustrate this point:

On a certain day there are present to hear the inaugural address of the President of our great nation of people, relatively, but a few privileged persons; but the next morning the whole world reads it at the breakfast table and is blessed. Again, on Sunday morning Dr. Hillis of Brooklyn stands in his pulpit and makes his great confession. Monday morning it is the absorbing theme of discussion in the ministerial alliances throughout this broad land. All because of the newspaper.

The apostles set it down in black and white, also, because in this stereotyped form it is most lasting. Though Paul speak with the tongues of men and of angels and have not his amanuenses, Luke and Tertius, with their quills and parchments, he is become next to nothing. That is, largely so. As far as those out of earshot are concerned. His tongue mingles with the dust of Rome but his writing remains forever, and is read far beyond the Spain of his hope. And for him there is—plus ultra!

"THE EYE DATE."

Then the apostles set it down in black and white because in this way it becomes more effective. That is, as far as instruction is concerned. Psychologists and authorities on pedagogy have assured us that near seventy-five per cent of our information reaches us through the retina of the eye. Those having ears are more

deaf than those having eyes are blind. Our ears lag behind. Our eyes look ahead. Let this supposed conjugal dialog illustrate my point:

"John, how was the sermon this morning?"

"Fine! Fine!"

"What was it about?"

"Why, I don't know; but it was really inspiring. Something or other about Life, I think. I don't remember just what he said, but the effect was very impressive."

Compare with the following:

"John, did you read that sermon in



Rev. Byron Hester, of Pryor, Okla.

the paper this morning by Pastor Russell?"

"Yes, I read it twice."

"What was it about?"

"The Second Chance. I'll get the paper and read it to you. And if you can't catch the drift of it in the first reading, I'll read it until we know it thoroughly. Where is that paper anyway?"

Even a Sunday's paper may have its redeeming features!

THE CHURCH PAPER.

Those who are regular subscribers for our church papers, in which they may read, re-read, and have ample time to ponder and ruminate over masterly sermons and editorials are admittedly our most earnest and consecrated church-goers also.

However, the point that I have in mind does not have sole reference to church papers, but to the fact that a printed sermon has its great advantages. In truth, I have especial reference to the newspaper, because it has the largest patronage and constituency. Besides, the fact that a man is a subscriber for a church paper is per se evidence that his interest in the religious phase of life has already been captured. Whereas, many and diverse are the motives actuating the subscriber for the daily or the weekly newspaper. One man subscribes in order to keep posted on base ball news; another, in order to keep his hand on the pulse of the financial and commercial world; another, in order to keep track of the bargain counter; another, in order to keep up with the smart set; but most

of us subscribe in order to keep up—to now!

Large salaries are paid men who merely write business "ads" for our daily papers. Not only is this an age of the newspaper, but it is also the age of advertising. The matter resolves itself into the question of the survival of the fittest, or of competition. Can we who are about our "Father's business," in the administration of his affairs, afford to advertise or not? That is the question. Will it pay? Is it true that the pen of organized Christianity is no match for the pen of organized business? Can we compete with the things of this world, and catch the casual eye of the worldling, to make it shine first with interest, next with longing? Is it possible for us to make what moth cannot corrupt more desirable than worldly goods? Are we fearful of crossing the Sword of the Spirit with the sword of materialism? Are we afraid to enter the arena of the newspaper columns where we must needs combat for our existence with antagonistic forces?

SHALL THE CHURCH ADVERTISE.

Does Coca-Cola surpass the Water of Life for refreshment? Of course I speak figuratively, but why not under the caption "Help Wanted," the Master's "The harvest is plenteous but the laborers are few" or "I am among you as one that serveth?" Why not in the "Lost" column the Savior's "He that loseth his life for my sake shall find it," or Paul's "I count all things but loss for Christ?" Or in the "Real Estate" column why not a mention of that house not made with hands, eternal in the heavens, or Jesus' "I go to prepare a place for you. In my Father's house are many mansions!" Yes, why not place next that clothing "ad" a cut of the robe of righteousness? Why not set up in the galley with the millinery "ad" one that speaks for the crown of blessing? Why not place on the imposing stone opposite the jeweler's "ad" one that has to do with the pearl of great price or the ring of son-ship? In other words, why not advertise!

Because it is sensational, some one objects. When Jesus came to Jerusalem on a colt, and with all that following, doubtless some called him a sensationalist. And if not then, surely when he drove the money changers from the temple.

JOHN THE BAPTIST AN ADVERTISER?

Then, there was John the Baptist! I wonder if John's many peculiarities and his refusal to disclose his identity, when he called himself but a crying voice, didn't have something to do with the fact that all Jerusalem and Judea went out to hear him? Yes, for the sake of argument, grant it: even the element of curiosity might have entered in. Oh, but many are the men who before have come to scoff but remained to pray! I believe that it was Paul who had something to say about the "foolishness of preaching" which God had chosen in order to set at naught the world's wisdom. Would God choose the "foolishness" of publicity or of advertising today? Ah, my friends, is there any stone that he would have us leave unturned in order to save one soul!

I recently read that the first newspaper advertisement and the ancestor of

the thousands of advertisements now daily appearing was that of a religious book, "The Divine Right of Church Government." The essential of both advertising and religion is faith; and the object of both is to create in hearts and minds a desire for what we do not possess.

A POINTER FROM CHRISTIAN SCIENCE.

I was informed by reading an editorial in one of our leading church papers* that Christian Science manifests admirable shrewdness in guarding and practically shaping its reputation; that in a vantage city of each state of our nation it locates a press bureau with an official representative whose business it is to keep in touch with the various newspapers of the state, and correct any unintentional misstatements and reply to any misrepresenting aspersions which might tend to reflect upon the doctrine and practices of Christian Science. Clipping bureaus keep this man in touch with the situation. If his reply is not published, the editor is kindly notified and asked to correct his error. If his request is ignored the editor receives a courteous but insistent call. "The effect has been to cultivate an editorial considerateness toward Christian Science which is not manifested in the same degree toward any other religious body."

It was pointed out in this editorial that the possibilities of this system are interesting. Suppose the Disciples had showed such sagacity in the earlier days. Suppose that when the word "Campbellite" had slipped

*The Christian Century.

from the editor's pen he had received a courteous but insistent call! But the larger possibility of this system is this: that it is not only a means for replying to misrepresentations but it may be a means for constructive propaganda of our principle of Christian unity. The world would have understood us better had we utilized it before. Russellism is gaining its thousands of adherents through the newspaper columns which usually appear on the so-called "patent insides," the space paid for and the investment yielding large returns.

POSSIBILITIES OF THE NEWSPAPER.

The world is ready for our plea of unity; but the world will not get it through reading the Christian Century, the Christian Evangelist, the Christian Standard, or even the Oklahoma Christian Voice; for the world does not subscribe for these papers. Practically all the subscribers for these church papers are church people, who have already manifested their interest in the plea for unity by subscribing for them. Members of other denominations have papers of their own which they must read. They haven't time to attend a Disciple church to hear "our plea." Much less, have they time, money, and inclination to subscribe for one of our papers in order to read "our plea." The battle must be fought out in the columns of the newspapers. The newspaper is the foreign field of the larger possibilities. The home field has already been worked. Let us move out and possess the land!

I know that we can't get all our sermons in the papers. But we should

see to it that there is a publicity committee on each church board. A fund should be set aside for the purpose of church advertising. We should make friends by means of the mammon of unrighteousness in order that we may receive them into the eternal tabernacles.

An outline of a sermon published, or a paragraph is often very telling.

"WAITING" AND ADVERTISING.

Proper advertising is not confined to announcements of church services alone. Sometimes a general standing invitation to come to the feast will not do; and we must go out into the highways and byways and bring them in by other means. It may be true that everything comes to him who waits; that is, provided he waits long enough. However, he might die a-waiting before it comes. When the invited guests didn't come to the waiting host, he sent after them. Friends, we must go after them! The day of the Mouse Trap poem is past. Yesterday it was true that,

"If a man can preach a better sermon,

Write a better book,

Or make a better mousetrap than his neighbor,

Though he build his home in the woods,

The world will make a beaten track to his door."

But today, unless he advertise—I repeat it: unless he advertise—if he build his house in the woods, even if he does preach a better sermon than his neighbor, the world may make a beaten track to his door ultimately, but it will arrive only in time to see his casket before the parlor window, and to present its floral wreath of victory to his descendants!

The Character of God

BY PERRY J. RICE

WHAT sort of a character has God? We are not now concerned with his attributes, such as are usually described by the words "omnipotent" and "omniscient," but with his moral character. Reverently let us ask the question, "Is God just, is he righteous, merciful, loving?" The question is a momentous one, for it involves, not alone the character of the divine, but the nature of our faith, and our own morals. One's conception of the character of God conditions his whole life. It is apparent to every one who thinks that the world has had many and varied conceptions of God. In a general way they may be classified as the pagan, the ancient Hebrew and the Christian. The pagan conception of Deity comprehends many gods, each concerned with the phenomena and processes of nature. For the most part they were wrathful, vindictive, revengeful and cruel, employing all the mighty forces of the universe to compel men into abject submission and surveillance. They visited with famine, pestilence and war all who did not yield quick and absolute obedience. Remembering this one cannot but have sympathy with Epicurus, who said: "There is no profanity in refusing to believe in the gods of the people, the profanity is in believing of the gods what the people believe of them."

THE HEBREW'S GOD.

The ancient Hebrew conception of God was better than the pagan. They conceived of God, not as many but as

one, and this is the distinct contribution of the early prophets to religious thinking. But to them he was only a tribal God and other tribes and peoples had their gods as well. Moreover, he was distinctly a war God. Jehovah of Hosts was his name, and as such he seemed to them to have many of the qualities of the pagan gods. Their conception of him changed with the passing generations and centuries, ever reaching toward higher standards. Abraham was convinced that God did not care for human sacrifices. Later prophets understood that he desired obedience more than the fat of rams. And still later they preached the truth that he desired justice and mercy above all things. It is a long way from the conception of God disclosed in the books of Joshua and Judges to that disclosed in the books of Hosea and Isaiah.

AS TO THE OLD TESTAMENT.

This evident truth does not in any way disparage the worth of the Old Testament. It has always been our conviction that the Old Testament belonged to the star-lit age, and that its revelation was partial and incomplete. It is the record of a nation's unfolding vision and knowledge of God. There is nothing more destructive of the very purposes of the Scriptures than the method of placing every part on an exact level of revealing value with every other part. There is ample textual evidence that may be gathered out of the New Testament to support this contention. It is surprising, even disheartening, to find so

many Christian people, followers of Christ, taking their conception of the character of God from pagan philosophers, Hebrew warriors and sages, and apocalyptic visions rather than from Christ whom they profess to reverence as God himself.

The Christian conception of God is drawn from Christ. John wrote: "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him." Christ therefore is the revealer of God. He declared: "He that hath seen me hath seen the Father." It follows, therefore, that only those who have seen Christ, only those who have really discerned his character can claim to know the character of God. It is not easy to comprehend Christ in the full orb'd beauty of his life and yet how wondrously simple is the revelation he has given us of the Father. As we look upon this marvelous life-picture of the Divine may we note some of its outstanding features. The God that Christ revealed is a God of power.

"He moves in a mysterious way,

His wonders to perform;

He plants his footsteps on the sea,

And rides upon the storm."

The mighty works of Christ are reflections of the Divine mastery of the forces of the universe.

NOT A GOD OF CAPRICE.

But the God of Christ is also a God of law and order. He fashioned the laws of the universe and brought order (Continued on page 11.)



EDITORIAL

FANATICISM AND FOLLY

THERE are moments when one gets a peep into the morbid minds where the sinister powers of hate and ignorance hold sway.

A week ago a deliberate effort was made in this city to poison a company of more than a hundred distinguished men, ministers and laymen, who were gathered at a banquet at the University Club, to do honor to the newly-chosen archbishop of Chicago.

Most of these men were Roman Catholics, and it is supposed that the act was that of a fanatic obsessed with a rancorous hatred of religion in any form, and attempting at one blow to strike down a group which might be supposed to represent the most outstanding of religious institutions.

It reflects credit upon public opinion that thus far no one has even suggested that any Protestant, as such, was involved in the outrage. Not the most confirmed and incorrigible reader of the "Menace" could quite stoop to that infamy.

But there are forms of anarchy which can breed just such unsocial and criminal acts. Against them even education seems powerless. For it is evident that the skill of the chemist combined with the atavism of the degenerate in the devising of this crime.

The one bright spot on this field of depravity is the fact that not one of the intended victims suffered more than temporary indisposition. A tragedy of unthinkable character was averted by the narrowest margin of chance—or as one would prefer to say, by Providence.

PANAMA REPORTS

THOSE who have watched the public press for reports of the Panama Conference have found satisfaction in the regularity and frequency of these accounts, and the admirable manner in which they have conveyed the facts of that great meeting.

To those of us who know that Mr. Morrison is in full charge of that service, and that he made careful arrangements with the Associated Press before his departure, the adequacy of the work is no surprise, but not less a source of much satisfaction.

And now that his articles have begun to reach us through the pages of *The Christian Century*, we have a double means of insight into the important undertaking with which just now he is connected.

THE LUSITANIA EPISODE

IT SEEMS at last, after the long give and take of diplomatic exchange between our government and Germany, that the matter is left much as it was at the first.

The President demanded of the Kaiser's court the official repudiation of the atrocity, an apology, and full reparation. The latter has been promised, but the former has been reduced to the vanishing point in the correspondence.

Much indignation has been expressed on this side of the ocean over the dilatory and correspondence-school method of securing redress from Germany. And much humor has been launched at the note-writing procedure of the Washington government.

But it must be remembered that Mr. Wilson's position has been very difficult. He has full authority from the nation to uphold our dignity, but he has no mandate to proceed to extremes. More than this, the sober second voice

of the country is all for the maintenance of friendly relations with Germany.

Nor is the asserted weakness of our military preparation the secret of this attitude. That is a very slight factor in either the governmental or the popular wish to keep out of that sort of trouble. In fact, the President's chief strength with the great mass of the American people is that he has thus far kept us out of war, either with Mexico or Europe. And he knows this, in spite of vehement affirmation to the contrary from press and platform.

Therefore, the inconclusive character of our diplomatic exchange with Germany over the Lusitania affair. We have made good our protest, even if we have not brought the Kaiser to the confessional. And Germany has "saved her face," even if she has been compelled to pay the immediate price.

But the long, costly price she has yet to pay in that court of final record, the judgment of mankind.

A DAY OF PRAYER

THERE is no country in the world where the student population is as large a proportion of the entire community as in America.

From almost every family in the land young people go to high-school, college or university.

The moral and religious welfare of this army of young people is a matter of urgent concern to the republic.

For this reason we are accustomed to observe some time at this season of the year a Sunday as a Day of Prayer for students.

February 27th is an appropriate day for this purpose, and is to be observed widely.

It would be well for all the churches to feature this interest in some manner. Reference can at least be made to so important a cause.

These young people will soon be the leaders in church, business, politics and social activity. A great body of interest, prayerful and solicitous in their behalf, would prove a mighty force in creating the proper atmosphere in which to work out their educational experience.

DANIEL COME TO JUDGMENT

IT happened in the office of a hotel in northern Wisconsin. The listener walked in and found a group of eight or ten men, sitting about in the attitude of profound attention while one of their number was reading the Bible aloud.

The singular character of this demonstration of interest in the Scriptures struck the listener at once. He could not remember having observed in many years a like company absorbed in such a subject in a public place like a hotel office.

A few moments of attention however made the situation clear. The reader, a traveling man, was apparently trying to convince his auditors that the leading events of the present European war are subjects of prophetic forecast.

The reading was from those later chapters of the Book of Daniel in which the wars between Syria and Egypt are described with such minute accuracy. The campaigns of "the king of the north" against "the king of the south" were read with explicit emphasis upon any phrases that seemed to have the slightest bearing upon current events.

From time to time the reader would pause and remark, "You see, that's the Kaiser," or, "That refers to England." It was evident that the auditors were impressed.



Those sections of the record which were incapable of being tortured into any modern values were passed over in silence. Apparently neither the reader nor his hearers noticed the frequent statements which were utterly and absurdly incapable of yielding to his theory. With calm and confident insistence he went straight through to the end of the chapter.

The listener could not help regretting that the time of that group of men, so strangely and appropriately gathered for purposes of Bible reading, could not have been spent upon some portion of the Scriptures which would have yielded real value for Christian faith.

If, for example, they could have spent that wasted hour, consumed as it was in the attempt to employ a childish and impossible view of Scripture, in the reading of the Sermon on the Mount, or the searching messages of Isaiah or Micah on the social sins of their age and every age, there would have been a permanent value in the exercise.

And why would not such a reading be as truly interesting to a group of traveling salesmen as those chapters of apocalypse with their crude and fanciful interpretation?

Truly it was a case of "Daniel come to judgment!"

THE PASTOR'S CLASS

WITHOUT any deliberate purpose to feature the Easter season as the particular time when it is appropriate to enter Christian service, it is becoming increasingly the practice of the churches to expect and prepare for Christian obedience at that time.

Even those churches that let it be understood that every Sunday is a time for invitation and baptism recognize the value of permitting the children who so desire to make Easter Sunday the time of their entrance into church relationship.

But in most churches it is recognized that the young people who take this step ought to be instructed in the duties and privileges of the Christian life. This instruction cannot very well be given in sufficiently personal manner in the regular services of the church, nor are Sunday-school teachers always prepared to give such instruction.

For this reason in an increasing number of churches the pastor conducts a class during the week preceding Easter. This class is composed of the children and young people who have recently come into the church, or are preparing to take this step.

The class may be conducted at the option of the minister or the group who make up its membership; but experience has shown that the best time for its meeting is during the regular hour of the Sunday-school.

The themes to be considered by such a class will naturally suggest themselves to any alert minister. A brief outline is prepared by the International Sunday School Association, and can be secured upon application. It has its values and its limitations. It is sufficient to say that among the themes that will demand successive treatment in the class are the Divine Father, Friendship with Jesus, Faith, Repentance, Confession, Baptism, The Meaning of Church Membership, the Lord's Supper, The Bible and Daily Life, The Practice of Prayer, The Value of Friendship in Enlisting Others, and the Christian Program of World Conversion.

Other themes will naturally occur to the leader. It need not be stated that there are abundant Scripture references and illustrations for each one of these topics.

We do not doubt that any minister who makes the experiment of conducting a class of this character will make it a part of his regular annual program thereafter.

FEDERAL CENSORSHIP

THE moving picture is an established feature of the present era. Its uses are manifold and its attraction almost universal.

At the same time its dangers are quite obvious. Nothing less than constant vigilance can preserve the public from the exploitation of vicious, brutal and obscene films. The opportunity to capitalize the morbid taste for the sensational is a constant incitement to producers of the questionable.

Admirable service is rendered by volunteer censor committees. And some effort has been made to standardize the work of censorship in a number of states.

It is obvious, however, that nothing less than federal control of moving picture films can accomplish the purpose. The same oversight which the government exercises in the case of printed material and mail matter is needed, and even more urgently needed in film-land.

No time should be lost in enacting national legislation covering this business.

ARMENIAN AND SYRIAN RELIEF

THE war in Europe with its ramifications through the Turkish empire has brought terrible suffering to great communities of Armenians and Syrians.

These are Christian communities. The Armenians are among the oldest of the oriental Christian bodies. The Syrians are also Christians of a slightly different type.

The atrocities of Turkish misrule have always been hard to bear. Now that war has released the most vicious elements of Turkish and Kurdish cruelty, no limit is set to the violence done. Whole communities of these unhappy people have been wiped out. So far as the Armenians are concerned, it seems to be part of the deliberate policy of the Turks to exterminate them.

The sufferings of these unhappy people are indescribable. The only assistance America can render just at present is that of generous contributions to relieve the worst of these sufferings.

The various relief committees formed for this purpose are entirely trustworthy. The one in Chicago has for its chairman Mr. Rufus C. Dawes, Harris Trust Building, and for its treasurer Mr. Harry A. Wheeler, Union Trust Co. These gentlemen are so widely known as to be a guarantee of the wise expenditure of every dollar received.

This is the moment of opportunity for human sympathy for these persecuted oriental Christians.

QUAKERS IN THE WAR

MEMBERS of the Society of Friends have invariably maintained the attitude of protest against war, and of non-participation in all war-like activities.

In the present struggle in Europe, which has involved England in a life and death conflict, the Friends have been placed in the difficult situation either of maintaining their religious convictions at the expense of their patriotism, or of abandoning their historic attitude.

They have cut the Gordian knot by promoting as far as possible the splendid work of the Red Cross organization. Large numbers of them are in the field in hospital and ambulance service, and those at home have generously contributed to all relief work.

The Visitor

Our Call at Kingston

I THOUGHT when we went ashore at Kingston, the capital of Jamaica, that something interesting to Christian Century readers would surely be awaiting us. It proved to be even more interesting than I had fancied. We landed at a little before four in the afternoon and were met by a group of missionaries, including Rev. G. D. Purdy and Rev. J. E. Randall, of the Disciples' mission, and a young mulatto, the secretary of the Anglican Archbishop of the West Indies, who had come to convey the greetings of His Grace to the contingent of missionaries on our boat. It had been arranged that a group of seven of us should accept the archbishop's invitation to pay a visit to his residence. We were conveyed through the main streets of this city of 60,000 people, past shops and markets and government buildings, out into the residence section where in a sequestered and sheltered house named "The Lodge," the archbishop lives. Jamaican houses open out on two and three and often four sides, with doors twice the width of our doors. These doors were standing wide open, as the day time custom is in this continuous summer climate, and gave the impression that the line of distinction between outdoors and indoors was quite lost. On the plain, wide veranda were gathered a large company of clergymen representing not the Church of England alone, but the Presbyterian, Wesleyan, Baptist and other evangelical communions of the city.

We were met with quiet, almost solemn dignity by this company of conventionally dressed ministers who stood in line to receive us. A young clergyman who we after learned was the Bishop Coadjutor, started us down the line of waiting hands, and when the introductions were completed we were invited to enter a large plain room which had been provided with perhaps two score chairs in expectation of our coming. Just before we seated ourselves the archbishop himself appeared at the end of the room and we were one by one presented to him. He is a very elderly man, and it had been explained to us by his secretary that he had been in ill health for the past year, a condition which is the occasion of much solicitude by his people. He greeted us with a friendly word, and without taking time for ceremony announced that we would do well to get at once to the little program it had been deemed advisable to carry out. Whereupon he asked a Wesleyan clergyman to read a scripture lesson and his coadjutor to offer prayer.

This done, the archbishop delivered, without rising from his chair, an address of welcome and greeting which made a deep impression upon us all. He had followed the preparations for the Congress at Panama, he said, with the deepest interest. For many years it had been his weekly and often his daily prayer that some adequate effort might be put forth by the evangelical Christian Church for the evangelization of Latin America. He looked upon this forthcoming Congress at Panama as an answer to these prayers, an answer that has come not one

day too soon. Upon the agitation which the Congress has caused in his own communion in America His Grace commented with much feeling. He was not able to understand how his fellow churchmen of the States could find it in their hearts to oppose a movement so manifestly guided by the Spirit of God. Surely, he said, those men have not taken the trouble to read the official statements of the purposes of the gathering or they would be



Rev. G. D. Purdy, pastor of King's Gate Church, Kingston.

constrained to bid it Godspeed, for he could not doubt that their hearts were in the right place. He could talk at great length upon this aspect of the situation, he continued, in tones of especial candor, but he would probably do more harm than good by so doing. He wished only to give expression to the sincere hope that the Roman church in Latin America would itself feel the stimulating effect of the evangelical advance in missionary activity and purify itself and greatly quicken its own activity. He could hope that one result of the Panama Congress might be that the Roman church in Latin America would take on a character at least as admirable as it manifests in Jamaica.

Dr. Mott responded for the visitors. He reviewed the circumstances attending the origin of the Congress, recalled the reasons why Latin America was omitted from the purview of the Edinburgh conference, but showed that even at that time plans were conceived for the holding of the present Congress. He spoke with feeling of the attitude expressed by the archbishop's words whose significance he said was reinforced by the great respect in which His Grace was regarded by the Christian forces not only of the West Indies, but in America and England as well. What results, Dr. Mott inquired, might reasonably be expected to follow the gathering at Panama? To this question he spoke with that analytic and far-sighted vision char-

acteristic of everything he says. He mentioned among the probable results the development of adequate plans for covering the whole field of missionary opportunity, the discovery of a really scientific method, the formulation of a truer strategy, the awakening of a deeper sense of unity among the evangelical churches,—the kind of unity which the Bishop of Oxford characterized as "an atmosphere in which men come to loathe to differ and determine to understand,"—and from such a gathering at such a time as this when the warring nations are dealing so intensely with reality there should be brought home to the Christian consciousness a far more profound sense of reality in the things of the Kingdom of God than we have ever known.

A benediction was pronounced by the archbishop, and we stood around visiting with one another with tea-cups in our hands until Mr. Randall subtracted the Disciple members from the company to be whirled away in an automobile to the shaded lawn of the Duke Street Church of the Disciples, where a company of our own ecclesiastical kith and kin were waiting to receive us. I was not prepared to find so well appointed and adequate a mission station as that which met our eyes. The building is a memorial to Mrs. Helen E. Moses, late president of the Christian Woman's Board of Missions. It is a very satisfactory building and located in the downtown district where it can command the attention of the city. Mr. Randall told me that he preaches to something like three hundred people every Sunday night. The morning congregation is not quite so large, but is substantial and growing. A Sunday-school of one hundred and fifty in attendance receives instructions according to the best methods of religious education which Mr. Randall has diligently mastered. I stood in his pulpit and asked him how his congregation divided itself proportionally as between colored and whites. "Why," he said, "they are all colored except a handful that occupies this amen corner here." In a population of over 800,000 in the entire island there are only about 15,000 white people. Probably the colored man in Jamaica is farther advanced in civilization than in any other portion of the world. But even so the moral needs of the people are very great. Mr. and Mrs. Purdy took us in their automobile to visit the King's Gate church, a second mission of ours, lying just outside the city limits and practically across the street from the residence of the governor of the island. The building again was a surprise in the fullness of its appointments as well as in size. At this mission the attendance runs often as high as 250 people. The members come from a distance of a mile and a half and farther. They do not come in automobiles either, nor carriages, but walk all the way. This is not considered an uncomfortably long distance to walk to church.

Work was begun by Disciples in Jamaica over forty years ago. The first missionary sent by the Christian Woman's Board of Missions after its organization in 1874, was Mr. W. L. Williams, who was appointed to Kingston. There are now twenty-five mission stations in the island, manned by three or four missionaries from the United States and a corps of eight native trained ministers. The Disciples count about four thousand members. Our relation to the religious problem of Jamaica may be inferred from the

relative standing of other religious bodies. The Church of England membership is about 200,000. Baptists come next with nearly 100,000 members. Then follow Wesleyan and Presbyterian with something over 20,000 each. The Roman Catholics in the island are an inconsiderable quantity taken in comparison to their strength in other portions of these tropical countries. They number about 21,000. It will be seen from these figures that religiously Jamaica does not belong to the Latin American classification. And as a matter of fact the traces of early Spanish influences have long since been obliterated in the social life of the people. English is the only language spoken on the island—such English as it is.

* * *

I am impressed with the possibility of this beautiful island for a social illustration of the Christian gospel. I very seriously doubt that merely conducting churches on the conventional lines is making any such headway in building a civilization as our Master has a right to expect his militant church to make. We have been talking of it on the boat since leaving Kingston and I think we are all agreed that one of the greatest things the C. W. B. M. could do in all the range and sweep of its world-wide work would be to establish in Jamaica on a generous foundation, a school somewhat after the fashion of Tuskegee or Hampton Institute. There is no such school on the island. Indeed, there is no educational institution at all of college rank on the island. The older individualistic and formal methods of presenting the Christian gospel are not, it seems plain to me, adequate for a society like this. The problem is social. The people are the product of mixed bloods. The social institutions lack stability and idealism. The great need of Jamaica is that there shall be formed for her those Christian institutions through which the higher life of the soul may be cultivated. I believe mission work in such a field as this would make ten times the gain, for the Kingdom of God, if it were projected on levels of social illustration, inspiration and education.

This opinion of mine does not reflect, however, upon the quality and dignity of the work being done by our missionaries and their co-workers. I consider this work of an unusually high grade and promising more abundant increase in the future than the past has shown. The fellowship of Mr. and Mrs. Randall and Mr. and Mrs. Purdy and a fine company of the members of the Duke Street congregation was very delightful. We returned to our boat at eight o'clock that evening to continue our voyage toward the Isthmus of Panama, expecting to land at Colon at the mouth of the Canal on Wednesday afternoon.

C. C. M.

THE CITY OF GOD.

Thou art where'er the proud

In humbleness melt down,

Where self itself yields up,

Where martyrs win their crown,

Where faithful souls possess

Themselves in perfect peace.

Where in life's common ways

With cheerful feet we go,

Where in his steps we tread,

Who trod the way of woe.

Where he is in the heart,

City of God, thou art.

—Francis T. Palgrave.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

METHODISTS SEEK UNITY.

"The conditions of salvation are the same in the north as in the south," declared Bishop Cranston recently in a Methodist meeting where the reunion of Methodism was discussed. The John Lindgren Foundation for Peace brought to Evanston, Ill., (the Mecca of Methodism in the middle west) on February 15 to 17 the most prominent white and negro leaders of the north and the south.

The "problems" considered in the conference were Property Holdings, Sectional Characteristics, Church Polity, Foreign Missions, Home Missions, Doctrine and Ritual, Church Discipline, and the Negro. The relative values of federation and union were discussed. Eloquent addresses were delivered on "The Dynamic of a United Methodism."

The men who came were not acting officially and they were the more free on that account.

President Harris, of Northwestern University, urged union for the effect it would have in allaying the evils of socialism in politics. He regarded the reduction of denominationalism as having an important bearing on the peace of the world.

Dr. Thomas Nicholson, Secretary of the Board of Education for the northern church, said that if union was not effected in three or four years, we might have to wait fifty years for it.

Mr. Hanford Crawford, a prominent layman of the northern church, St. Louis, insisted that the two sections differed in their characteristics, but he urged that unity did not mean that these characteristics would have to be changed. He regarded the negro question as the most difficult one to solve. The northern church has 352,000 colored members and are not willing to exclude these in order to accomplish union.

Bishop Cranston, of Washington, told of the failure of the federation board, of which he has been a member. The disputes on jurisdiction between north and south had become so numerous and so complicated that literally a thousand untouched cases were now on hand, and there was neither time nor money to go into them. Only union would solve these problems.

The conference talked to a definite proposal for union that had been prepared by a joint commission of the north and the south. This plan provides that the negroes shall be unified in a separate denomination having only fraternal relations with the whites. The white church would be divided into four sectional conferences, north, south, east and west. These four general conferences would be welded into unity by another conference that would be the supreme power of Methodism. This plan is being attacked in important particulars and no speaker at the conference defended it as it now stands.

The southern church has no probation system, no specific rules on amusements, no rule against preachers using tobacco; it gives the bishop more power, holds to a time limit of four years for ministers and in other ways differs from the northern denomination. It does not allow women to be members of conferences as the northern church does.

The Rev. Charles M. Stuart, president of the Garrett Biblical Institute, Evanston, protested against the formation of a statement of common belief of the churches, on the ground that a statement accepted today by all present might not be acceptable one year hence.

In the closing address Bishop W. F. McDowell warned the members that while all was harmony among those present at the conference, the same harmony did not exist throughout the church, and a vigorous effort would have to be made to bring the churches together.

Resolutions calling for prayer by all Methodists throughout the world, and signed by the representatives of seven branches of the church, were unanimously adopted.

Among the great southern leaders in the conference were Bishop E. R. Hendrix, Kansas City; Bishop Collins Denny, Nashville; Rev. Asbury Christian, Richmond, and Rev. James W. Lee, St. Louis. The southern speakers were even more hearty and outspoken for union than the northerners.

* * *

Will Relieve Armenia.

The National Committee for Armenian and Syrian Relief is making good headway with its work in relieving the suffering occasioned by Turkish outrages following the declaration of war. There are distributing organizations in Tiflis, Russia; in Tabriz, Persia; and in Port Said, Egypt. The missionaries in the various countries are largely used as distributors of the gifts of the American people.

Foreign Missions Make Gains.

There has been much improvement in the methods of gathering missionary statistics, and we are now in possession of very reliable figures relative to the work of the mission boards of North America the past year. These boards are 192 in number and together they had an income of almost nineteen millions of dollars. There are 10,497 missionaries and fifty-thousand native workers. These organizations have members in foreign lands totaling 1,175,000. There were added to the foreign churches last year about 120,000 converts. The gain of income over the previous year is ten per cent and the gain in ten years has been 87 per cent. This indicates how virile the American church is to support a work of such magnitude.

Union Project Fails.

Following the Billy Sunday meetings at Syracuse, N. Y., the Methodist, Baptist and Presbyterian churches in the village of Camillus, N. Y., became interested in the subject of union. It seemed for a time that such a union would be consummated, but ecclesiastical authorities gave the Methodist pastor, Rev. L. J. Barnard, his choice between dropping the project or being removed. He chose the latter alternative and the local church people became discouraged with attempting union in the face of outside opposition.

The Book World

A Department of Reviews and Literary Notes

By HERBERT L. WILLETT

HELD TO ANSWER. By Peter Clark Macfarlane. When a few years since the Secretary of the Men's Brotherhood of the Disciples of Christ resigned his assured position and salary to devote himself to literary work it seemed an adventurous act. But he knew his powers better than some of his friends. He plunged at once into journalistic work, and began a series of reportorial contributions to some of the leading journals and magazines. Somewhat more than a year ago eight or ten of these human documents were published under the title, "Those Who Have Come Back." Now Mr. Macfarlane has formally entered the world of the novel with his story, "Held to Answer."

Those who know something of the author's varied experiences follow the earlier chapters of this book with pleased interest, finding themselves on the trail of the autobiographer. Nothing but the daily contact with the business of railroad rate-making and freight shipments could inform those chapters in which John Hampstead works up to the top in the railroad business. Then comes the section dealing with the actor period of his life, and the reader learns a great deal about the inner activities of a stock theater company. The work of the book agent also has a place in the life of the hero. But the real interest of the story gathers around the little church across the bay from San Francisco. And in all of these details Mr. Macfarlane's friends recognized the vivid description of the chief actor. And yet the book is in no sense an autobiography, for it is a story of moving heart interest, and its hero is a thoroughly human and wholly admirable man, a minister who holds to his convictions of duty through very stressful days. The minister's romance, the scheming of the beautiful and infatuated actress, the weakness and treachery of the young bank clerk, the hard dogmatism of the ruling elder, and the sweet sincerity of "the angel of the chair" are drawn with fidelity and convincing power. This book will greatly widen Mr. Macfarlane's circle of readers and friends. It will bring satisfaction to the Disciples, who like to see one of their own number winning his way in literature. We are glad to understand that Mr. Macfarlane is already at work on another volume. (Little, Brown & Co., New York. \$1.35 net.)

ESSAYS, POLITICAL AND HISTORICAL. By Charlemagne Tower, LL.D. The author of this work has occupied positions of distinction in the diplomatic service of the United States. He has been Minister to Austria-Hungary, and Ambassador to Russia and to Germany. Such experiences give the most ample opportunities for the study of diplomatic problems. Yet it is rarely the case that men so placed have disclosed to the public very much of their knowledge regarding that fascinating and mysterious world in which they have lived. For this reason the present volume is exceptionally interesting, and one of its seven chapters, "Diplomacy as a Profession," tells exactly those things which the average citizen would like to know regarding the life of an ambassador at a foreign court, his daily duties, and the characteristics of the people

whom he meets in his official capacity. Other interesting chapters deal with modern developments of international law, the European attitude toward the Monroe doctrine, arbitration, the Panama Canal, and two very informing biographical chapters on Lord Cornwallis in America and General Howe's campaigns in the revolution. (J. B. Lippincott Co., \$1.50 net.)

THE MODERN STUDY OF LITERATURE. By Richard Green Moulton. Few men of our generation have done as much to make literature of all sorts a common



Peter Clark Macfarlane, Author of "Held to Answer."

possession as has Prof. Moulton. Perhaps he is best known to the average intelligent reader as the author of "The Literary Study of the Bible," and the editor of "The Modern Reader's Bible," that fascinating set of small volumes in which the different books of the Bible are printed in intelligible and convenient form. Yet Prof. Moulton's literary interest has been far wider than biblical literature. In fact, nothing less than universal literature has satisfied him. By this he has not meant the knowledge of all human writings, but such an interest in the masterpieces of all the writing nations as furnish a just appreciation of world literature. With this in view he began many years ago with two works on Shakespeare. Later he dealt with "The Ancient Classical Drama." Then followed the period devoted to a literary interpretation of the Bible; and still later a work on "World Literature," as seen in perspective from the English point of view. The present volume of 500 pages presents, on the basis of all this previous work, a modern method for the study of literature. It is Prof. Moulton's central thesis that the study of literature labors under the handicap of departmental differentiation. It is largely bound up with the study of languages, and therefore is likely to be confined in such sections as Oriental, Greek, Latin, Romance, etc. But only as the student rises from these hampered and limited sections of literature to the higher unity of world writings has he a just apprecia-

tion of the greatness of the field or the majesty of its products. With fascinating references to illustrations from the masterpieces of many lands, Prof. Moulton discusses such themes as varieties of literature, the field and scope of literary study, literary evolution, literary criticism, literature as a mode of philosophy and as a mode of art, and the comparison of the traditional and the modern study of literature. (The University of Chicago Press. \$2.50 net.)

CHRISTIAN SERVICE AND THE MODERN WORLD. By Charles S. Macfarland. The author is general secretary of the Federal Council of Churches of America. The volume contains six addresses delivered before the theological students of Southwestern University, Georgetown, Texas, the Biblical Institute of Vanderbilt University, and the School of Theology at Fayette, Mo. The themes considered are, "The Great Physician and His Healing Ministry," "The Church and Modern Industry," "The Consolidation of Conscience," "The Federal Unity of the Churches a Social Obligation" and "The New Internationalism a Fundamental in Religious Education." The titles suggest the broad sweep of the volume. It is a timely utterance on absorbing questions of the hour. (Revell. 75 cents net.)

SAFEGUARDS FOR CITY YOUTH AT WORK AND AT PLAY. By Louise DeKoven Bowen. There are gathered in this volume eight intensely interesting studies of the conditions under which childhood is passed in the industrial regions of a great city. The book is an interesting example of the sort of concern felt by some women of culture and leisure who choose to give themselves with unreserved enthusiasm to the unrewarded but immensely important task of social redemption. The author has been closely connected with the work of the Juvenile Protective Association of this city, and has gathered into 250 pages an immense amount of informing material regarding civic protection in recreation, the legal protection offered to industrial classes of children, to delinquents and dependents, and the need of further protection. Here is a world of interest in the half submerged and struggling life of Chicago, illuminated by vivid sketches of actual experiences. There is a preface by Jane Addams (Macmillan. \$1.50 net.)

"Held to Answer"

By Peter Clark Macfarlane.



This striking novel by Mr. Macfarlane has created a larger advance interest than any other novel ever put out by the publishers; and they have had to their credit some of the "best sellers" of the last few years. A slogan of "100,000 by Christmas" has been set as the selling slogan on this book for this year. The price of the book is \$1.35, postpaid. Send your order in today and it will be filled at once. Address

DISCIPLES PUBLICATION SOCIETY
700 East 40th Street. Chicago

The Sunday School

Lesson for March 12.

HEROES AND MARTYRS OF FAITH.

Golden Text: Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Hebrews 12:1, 2.

Lesson Hebrews 11:1-12:2.

Verses 11:1, 32-12:2 printed.

Memorize verses 12:1, 2.

11 (1) Now faith is assurance of things hoped for, a conviction of things not seen.

(32) And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: (33) who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, (34) quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. (35) Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: (36) and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: (37) they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheep-skins, in goatskins; being destitute, afflicted, ill-treated (38) (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. (39) And these all, having had witness borne to them through their faith, received not the promise, (40) God having provided some better thing concerning us, that apart from us they should not be made perfect.

12 (1) Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (2) looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

FAITH AND LIFE.

By ASA McDANIEL.

IN THE actual experiences of life every great enterprise begins with and takes its first step in faith. In a scientific age we are prone to give science the right of way and put faith in the background. At such a time it is reassuring to hear such a ripe scholar as Edwards say that, "all science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws—a thing which can never be demonstrated."

Turgot once said: "What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion."

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the keenest science, the noblest poetry, the finest art, and the purest life.

FAITH NOT THOUGHT, BUT ACTION.

Faith is an action. It is never merely a thought, never merely a contemplation. It is not a look at the goal, it is a running to attain it, a striving for it.

People who have in mind some delightful thoughts about Jesus, do not necessarily have faith in him.

Unless the thought results in conforming our wills to his and shaping our conduct in real fashion after his we have not

the Christian faith in our lives. We are recruiting that army of so-called Christian people whose stupid indifference to the welfare of the church makes them a positive hindrance to its progress in saving men.

This is not the kind of faith we read of in the lesson or that makes heroes in our modern life.

DAILY WALKING BY FAITH.

"We walk by faith and not by sight" is true in every field of human endeavor. When we lie down to sleep we close our eyes in faith that we shall open them again with the light of the new day.

If we have a faith like our Master, our life will be hopeful and expectant. It will have a growing spiritual emancipation. Our perception of God will be as clear and familiar as that of a friend. Our social affinities will be rare, acute, and fine. Our life will be as pure and wholesome as a fountain spring. It is not what men have done with the sword that

counts in the true values of life, but what they have been able to do through faith.

We have divorced faith from the common experiences of life and in just so far we have taken the interest and significance out of it for our scientific age.

MODERN HEROES OF FAITH.

It would be a fine adventure for some gifted pen to write the names of modern heroes of faith in every field of life. It would, perhaps, take generations, and possibly centuries to clothe them with the sacred robes of the past or place the halo on their brow; but they would be none the less real benefactors of the race and hence modern heroes of faith.

A gleam of this light comes from the Youth's Companion when its scribe says:

"By faith Columbus, when he was called to God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespucius and Balboa, the heirs with him of the same promise. By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun."

To these might be added multitudes of others who are just as worthy to be called children of faith.

The Character of God

By P. J. Rice.

(Continued from page 5.)

out of chaos. He is not bound by law in the sense that he cannot but obey, but he does not trample them under his feet. He is not a God of caprice. Moreover he is a God of righteousness and justice. But his righteousness expresses itself in his long-suffering, patience and forbearance, rather than in cataclysmic vindictiveness. God does not send wars, famines and pestilences. We, by our ignorance, our selfishness and our stupidity bring them upon ourselves. Let us not impeach the character of God to save ourselves from blame.

The God of Christ is a loving God, not arbitrarily working upon us as inanimate things, but gently, though mightily, wooing us to himself, to a recognition of his benign purposes and laws of conduct until at last we shall come to live together in fraternity, in joyous fellowship and in peace. Oh, happy coming time when we shall behold God as the Father of our Lord Jesus Christ, and our Father, as one just and righteous, who expresses these great qualities by the gentleness of his majestic tread, and by the patience of his love.

This discussion is of practical value because our conception of the character of God conditions our lives. It conditions our worship and our praying. Those who have the pagan conception of God will worship him as pagans worshiped their gods, in fear and with offerings to appease their wrath. Those who have the Christian conception will come boldly to the throne of grace to find help in every time of need. Two examples of prayer, one drawn from the Old Testament and the other from the New will illustrate the difference between the prayers of those who think of God in the terms of the ancient Hebrews and those who think of him in the terms of Christ's revelation. One is the prayer of Samson who, feeling the weight of his woes, cried out: "O Lord, Jehovah,

remember me I pray Thee, and strengthen me I pray Thee only this once, O God, that I may be at once avenged of the Philistines for my two eyes." That was the prayer of one who had never seen Christ and did not know the God whom he revealed. The other is the prayer of Stephen as he knelt in the presence of the frenzied mob gathered to beat out his life with stones, "And he cried with a loud voice: Lord lay not this sin to their charge."

Then too our conception of God conditions our thinking. Those who have the pagan conception will think of earthquakes, storms, floods, epidemics and wars as visitations of the divine wrath upon us. Those who have the Christian conception think of these phenomena of nature as uncontrolled forces, and remembering how many of these forces man has been able to control and harness as his servants we take courage and continue our efforts to subdue and utilize the forces that have destroyed us. The Christian thinks of war as an expression of undisciplined human nature and believes that when we come to understand better than we now do the will of God regarding human relations war will forever cease.

Our conception of God conditions our activities. Those who think of God in terms of the ancient Pagan philosophies, or of the ancient Hebrew sages and warriors will continue to engage in selfish pursuits, in brutal warfare to gain real or imaginary rights and will justify their course by an appeal to the idealism of the ancients. Those who have the Christian conception of God will give themselves to self-sacrificing service for the needy of all the earth. They will not supinely surrender, nor be indifferent when the strong oppress the weak, but with clear visions of duty will take mighty plunges into redeeming, uplifting enterprises. The Christian's God calls upon us not to kill and destroy but to love and serve.

Disciples Table Talk

Would Make Burris A. Jenkins Mayor of Kansas City.

Burris A. Jenkins, of Linwood Blvd. church, Kansas City, Mo., is being mentioned for mayor of his city. The following letter was sent by "A Citizen" to the Kansas City Star for publication: "To The Star: Whenever I go about town I hear men—Democrats, Republicans and nonpartisans—express the desire for a new deal in our city government. Particularly do they hope and pray that some candidate may be brought forward by some party or movement who can command the united support of all who are disheartened or disgusted by the kind of government we have been having. I heard Dr. Burris A. Jenkins in the wonderfully interesting debate with Dr. Frank G. Smith on preparedness before the Co-operative Club the other day, and again and again the thought came to me that he was exactly the man Kansas City should have for mayor. The church could spare him to advantage to both itself and the city for two years for such service as he could render. Things have gone so far that he is just the type of man to set them right. He ought to be drafted, and if drafted, I believe would not refuse to serve."

Death of Dr. James Butchart at Nankin, China.

Word has just been received at the office of the Foreign Society of the death of Dr. James Butchart, a missionary of the Foreign Society, at Nankin, China, probably February 15. F. M. Rains writes of this sad event: "This is a sad message indeed! He has served long and well. He was appointed June 21, 1899, and reached China in 1891. He served China for a quarter of a century, in a period of wonderful events. Dr. Butchart's chief work has been done at Luchowfu, where he built up a great hospital. The splendid plant will stand as an enduring monument to his enterprise and industry and wisdom. A good man has gone. Just a few months ago the sad news of the departure of F. E. Meigs reached us. Dr. Butchart made a profound impression upon China. His life work will endure. He leaves a wife and four children to mourn his death. He had been sick for some time. We were led to believe that he was better, and the news of his death is all the more shocking. It is difficult to interpret this providence but we have the faith in God that he had in going to China. It is a time for reflection and serious meditation. The friends will remember Mrs. Butchart and the little ones when they pray."

C. R. Scoville Closes Great Union Meetings at Emporia, Kan.

Guy S. Williams, of Emporia, Kan., reports that Charles Reign Scoville ended his six weeks' Emporia campaign on February 13, preaching his sermon on "The Second Coming of Christ," to more than 5,000 persons and winning 105 of them for Christ in the invitation service. A total of 177 persons went forward on the closing day, making a grand total of approximately 4,100 who enlisted in the churches during the campaign. William Allen White, nationally famous writer and politician, was an earnest supporter of Mr. Scoville's efforts. The Scoville company began a campaign at Keokuk, Ia., Feb. 20. Thomas Penn Ullom spent several days in the Iowa city looking after preparatory work. The crowd on the closing evening at Emporia was the largest of the campaign. Men lined the walls on all sides, in some places three deep. Others sat on the steps of the platform at the evangelist's feet. Scores of country folk brought their lunches and ate in the tabernacle in order to secure front seats. Thirteen churches participated in the series of meetings. They were: the First Methodist, Grace

Methodist, First United Presbyterian, First Presbyterian, Second Presbyterian, Arundel Avenue Presbyterian, First Congregational, Second Congregational, Friends, Christian, Evangelical, Baptist and Reformed.

Yeuell and Yearsley at Wellsville, N. Y.

"The most intelligent preaching the church has ever had," is the way William A. Young, pastor at Wellsville, N. Y., describes the work of Herbert Yeuell in the evangelistic campaign recently closed at the Wellsville church.



Evangelist Herbert Yeuell, who has just closed an unusual series of meetings in Wellsville, N. Y.

Although, within the last three years the Minges company swept the town, and in spite of the fact that evangelism is quite unpopular in this conservative city, eighty-one persons came forward when the invitation was extended. These are adults for the most part. Among them was a Methodist minister. Roman Catholics were also represented. Mr. Yeuell was ably assisted in these meetings by Earl Yearsley, soloist and leader. The illustrated lecture on "Ben Hur" made a deep impression upon the Wellsville public. The local papers gave most favorable reports of the meetings. The evangelists are now in a campaign at Lynn, Ind.

Central Church, Indianapolis, May Have New Building.

A. B. Philpott, pastor, and Philip Harvey, Bible-school superintendent at Central church, Indianapolis, in a recent congregational meeting made some statements that may develop a movement for a new church home. The sentiments expressed by these men found an echo in the expressions of many other leading members. All held that there is need of a plant adequate to the growing needs of the church. The Bible-school is already cramped for room and a gymnasium is greatly needed for the young men. The pastor said the field was practically limitless and he believed a Bible-school of 2,000 was not beyond their reach if they had the building. Reports for the years 1915 showed that 152 members had been received into the fellowship of the church last year. The average attendance for the Bible-school during the year was 702, being a gain of 180 a Sunday over the average of the preceding year. The income of the church from all sources during the year was \$15,548.82, of which \$3,842.49 was for missions and benev-

olence, including a special gift to the board of ministerial relief of \$1,000. The sum of \$2,500 was applied on the church debt which is now reduced to about \$3,500.

First Church, Bloomington, Ill., Ministers to Young People.

More than fifty new names have been added to the Christian Endeavor Society roll of First Church, Bloomington, Ill., during the past month and 150 were present at a reception given recently for young people in the church parlors. The series of sermons to young people of the community by the pastor, Edgar DeWitt Jones, are proving remarkably successful.

F. F. Walters a Popular Man in Texas.

During recent weeks F. F. Walters, pastor at Wichita Falls, Tex., had several calls to special service. On the second Sunday of the year the local Rotary Club of one hundred men, with their wives, attended service at the Christian church to hear Mr. Walters speak on "Elements of Success." Later in the month he gave one of the speeches at the annual banquet of the Commercial Club, with 300 persons present. On a recent Sunday Temple Israel adjourned, the members of the Jewish congregation attending Mr. Walters' church. He talked on "The Mission of the Hebrew People." The Wichita Falls pastor was recently called to Denton, Tex., to assist in planning a new addition proposed for the church building. T. H. Mathieson, pastor here has an unusual opportunity for influence as there are 2,000 students in the university located there.

Canton, O., Pastor Makes Notable Record.

P. H. Welshimer began his fifteenth year with First church, Canton, O., January 1. Last year, 470 people were added to the church. Loss by death, letters and those dropped from the roll, 199. Net gain, 271. Resident membership, 3,376; non-resident, 621. The minister conducted ninety-three funerals and 113 weddings. In his absence, five funerals and ten weddings were cared for by members of the Phillips Bible Institute faculty. The church and its auxiliaries raised for all purposes in 1915, \$22,751.03; for missions and benevolence, \$3,224.33. A mission for the foreigners is maintained in the city; also, a mission in North Industry, four miles south of the city. Two Bible-schools are maintained by students of the institute in the country near Canton.

I. J. Cahill Lectures in Canton, O.

I. J. Cahill, of Cleveland, gave a series of four lectures to the students of Phillips Bible Institute, Canton, Ohio, February 2 and 3. His subjects were "Four Tests of a Ministry," "Some Unconsidered Phases of Christianity," "Elements of a Successful Ministry," "The Contribution of the Disciples to the Life and Thought of Our Time." W. H. Book, of Columbus, Ind., will deliver the next series of lectures, in April.

Lincoln, Neb., First Church Has New Prayer Meeting Plan.

The prayer meeting committee of Lincoln, Neb., First church, held a conference recently and it was unanimously agreed that the Wednesday evening meeting should partake of the nature of a conference and social as well as prayer and praise meeting. The plan will be that the prayer and praise meeting will occupy about forty-five minutes of the opening, followed by a conference on matters relative to the activities of the church; the closing period will be given over to social interchange and light refreshments. H. H. Harmon is pastor at First church.

A Genuine Twentieth Century Church at Norfolk, Va.

Charles M. Watson, pastor at First church, Norfolk, Va., sees visions, and so do his people. But more—they make these visions come true. The Norfolk church is known as "The Friendly Church." It is enrolled in all the missionary endeavors of the brotherhood. An annuity fund of \$20,000 has been created during the year, by means of which the Foreign Missionary Society and the Virginia Christian College are beneficiaries. The bud-

get system is used by this church to take care of its financial business. The Bible-school, of which Mr. J. G. Holladay is superintendent, has a total enrollment of 551, and the aim for the school for this year is an attendance of 500 on its second anniversary, October, 1916. One of the results of the "Mothers' Club" has been to bring about better co-operation between the home and Bible-school, and a decrease in tardiness. This congregation regards the missionary activities of the past year as red letter items in their history. The crowning result of the year was an announcement that one of its young men, Mr. J. B. Earnest, Jr., had volunteered for service in the foreign field. The church is a living link of Virginia missions, American Home missions, and Foreign missions, contributing \$300, \$300 and \$600 respectively to these causes. The disbursements for local expenses last year amounted to \$5,485.37. The amount given for missions and benevolences was \$2,595. During the year \$10,133.46 was collected on the building indebtedness. The choir on Christmas eve formed a Christmas Carol Club and visited the Bahlentyne Home, and the Protestant and St. Vincent's Hospitals with songs and flowers. The Woman's Missionary Society reported total collections of \$80.22. Number of members enrolled, 63, a gain of 11 over last year. The Christian Endeavor Society reported 15 Active and 20 Associate members. During the past year \$25 was contributed toward the support of an orphan boy in Damoh, India, \$6 towards building a chapel in China, with a balance in the treasury of \$6.54. The Woman's Circle reported receipts from all sources, \$175.02. They have a balance in the treasury of \$64.97. A giving Christmas was held by the Bible-school. There were 91 additions to the church during the year. The present membership numbers 436. "Virginia's Biggest International Training School for Bible-school Workers" is conducted at First church, Norfolk, and Mr. Watson directs this school. A write-up of the school appeared in a recent issue of The Executive.

Rockford, Ill., Central, Dedicates Elegant New Home.

"The best church building of the Disciples in twenty counties of northern Illinois, out-



Rev. W. B. Clemmer, Rockford, Ill.

side Chicago," is John R. Golden's estimate of the new church home dedicated on Feb. 13 by Central church, Rockford, Ill. W. B. Clemmer, the pastor, is supremely happy in the successful issue of his strenuous efforts of several years. John L. Brandt, of St. Louis, led in the dedication and raised \$11,570.60 in cash and pledges at all services. A portion of this amount is already cared for by a loan from the Church Extension Board. Mr. Clemmer reports "the cleanest list of pledges" he has ever seen in the Rockford church. John R. Golden, state secretary, spent several days preaching at Rockford, in preparation for the event of the 13th. His work is highly praised by the pastor. A pleasant feature of dedication day was the coming forward of twenty young people at the morning service to dedicate their lives to Christ. One entire

ROYAL BAKING POWDER

Absolutely Pure
No Alum—No Phosphate

class of boys was among the number. A chorus of twenty-five voices led by Miss Pauline Clemmer made the services very attractive. Dr. Brandt remained for several days following the dedication, preaching each evening.

Another Living Link Church in Ohio.

C. M. Burkhart, pastor at Springfield, O., reports that the church there will raise \$600 this year, as a living link. A fine meeting, conducted by the pastor, assisted by Miss Katherine Netz in the singing, closed recently, with forty-six persons added to the membership. This makes an increase of 70 since Mr. Burkhart came to Springfield, last May. The Junior Chorus and a male Glee Club, under Miss Netz' splendid direction made the series of meetings notable. Springfield church has a Bible-school of over 300. The C. W. B. M. has 100 members, having more than doubled in the last six months. A recent Every-member Canvass has increased the weekly receipts to about \$70 per week.

Fathers' and Sons' Day at Wellington, Kan.

February 13 was observed as Fathers' and Sons' day at Wellington, Kans., where H. W. Hunter ministers. Every father was asked to bring his son, every son his father. "Borrow, if you have to." Boys and men had the program all the way through, choir and all. Mr. Hunter read the answers to two questions that were asked of the boys of the church previous to the meeting: 1. "What one thing do you like best about your father?" Forty-five per cent referred to their father's goodness. Others said: "Reads Bible to us boys," "is good to my mother," "joined church," "keeps us company." 2. "What one thing would you like to have your father do that he does not do?" Fifty per cent wanted him to join the church. Others said: "Stay at home nights," "quit chewing tobacco," "quit swearing," "go to Bible-school." The meeting was such a success that it has been decided to hold a "Mothers' and Daughters' Service" in March.

Ft. Wayne, Ind., Church, Records its Best Year.

The Ft. Wayne, Ind., E. Creighton Ave. church, E. H. Clifford, minister, has just

closed one of the best years in its history. There was raised for missions, \$101; for local purposes, \$1,743; the C. W. B. M. almost doubled its apportionment for the present year. A net gain of fifty has been made to the membership. Owing to an increased attendance, the Men's Bible-class built a tabernacle for its own meetings. There has been an increase in all departments. The Christian Endeavor Society celebrated Christian Endeavor Week, beginning on February 6, with a special address by the pastor. A banquet was given on the following Tuesday evening for both present and prospective members. One of the best attended prayer-meetings of the year was held on Wednesday, which was Church Loyalty day. A public entertainment was given by the Endeavorers on Thursday night. The closing meeting of the week was addressed by Miss Bertha Harding, of Logansport, State Quiet Hour Superintendent.

A Persistent Revival at Paulding, O.

When the last evening of the recent revival series held at Paulding, O., came, C. L. Johnson, pastor, believed that the work was complete. But on Wednesday of last week, the evening chosen for a devotional service and a reception to the new members, there was such a large attendance that another sermon was demanded, and at the giving of the invitation three adults made the good confession. One of these persons, a lady living in Detroit, remained over to obey her Lord. All were baptized at the close of the service. Perfect harmony in the church work and a record-breaking Bible-school are reported at Paulding. Sixty persons were enlisted in the church work by means of the special series.

Illinois Bible-school Trebles in Three Months.

W. A. Taylor came to the work at Plymouth, Ill., in October of last year. Since that time the Bible-school has trebled its attendance. W. F. Aleshire is the capable superintendent. George W. Wise, of Camp Point, recently preached at Plymouth for three evenings, with six confessions as a result. Mr. Wise and the Camp Point church are planning for "Decision week"—April 16-23. Mr. Wise reports two accessions to his congregation.



The Central Church at Rockford, Ill.

Kentucky Bible-school Worker Assists in Ohio Institutes.

Mrs. John S. Asbury, Elementary Superintendent for the Kentucky Christian Bible-school Ass'n, during the last week in January assisted Wilford H. McLain, State Bible-school Superintendent of Ohio, in institutes at Newark and Lancaster. This is the second series of Ohio institutes in which Mrs. Asbury has been an instructor in the last four months. People who have had the privilege of her assistance are anxious that other Ohio workers have a similar opportunity. The institute at Lancaster was well attended by local workers. The institute at Newark besides a large local attendance reached workers from ten of the thirteen schools of Licking County. Effective local advertising had been done in each case. The pastors, W. D. Ward, and J. C. Richards, are each active in Bible-school work.

Concerning "Year Book" Statistics.

Charles E. Underwood, of the Board of Education of the Disciples of Christ, makes the following statement concerning the new "Year Book" statistics: "The Board of Education desires to emphasize two things in respect to statistics in the recently published Year Book: First, the column on education refers only to contributions made to the Board of Education or the institutions whose executive heads hold membership on the Board; second, from necessity the fiscal year of the Board of Education is from July 1 to June 30. Reports in the Year Book cover the fiscal year July 1, 1914 to June 30, 1915. Contributions subsequent to June 30, 1915, will appear in the next annual report."

Grant W. Speer Blesses Ohio Town.

J. H. Coit, pastor at New Philadelphia, O., writes: "We had Grant W. Speer, of Central church, Toledo, with us in January. He revived the membership, encouraged the pastor and added strength to the congregation. His preaching was scriptural, spiritual, clear and convincing. Large crowds heard him from night to night. Nothing draws like sane, dignified, calm, gospel preaching. His stay with us abides as a benediction. Our Bible-school is out-growing the building."

Guthrie, Okla., First Church Grows Without a Revival.

Guy H. Findly, pastor at First church, Guthrie, Okla., reports that about seventy persons were added to the church during the past year, and practically all of these came at regular services. There was a net gain during the year of thirty-four. Mr. Findly made 772 calls on members, 489 on non-members. Using the budget plan, all organizations of the church contribute to all missionary causes. A fine Bible-school of over 300 is reported thriving, as also all other organizations. There are about 500 names in the church membership.

One Hundred Minus One at Lincoln, Neb., Meetings.

The evangelistic series of meetings held at Lincoln, Neb., First, by H. H. Harmon, pastor, W. A. Baldwin and J. W. Hilton, closed with 99 persons added to the church membership. The primary purpose in the minds of the pastor and his immediate advisers when the meeting was planned, was to develop the working force of the church, and quicken the impulses of its separate organizations as well as the individuals composing them, toward the highest forms of social service, and this goal was attained. The climax of the series came on one of the Monday evenings, at which time were gathered together the large majority of the grown members of the church and many also of the youths and children. At this service Miss Sarka Hrbkova, an immigrant, gave an address in which she pictured the immigrant and his life in America and his influence upon American citizenship.

An International Wedding at Central Church, New York.

A unique wedding occurred last Saturday evening at 8 o'clock in Central church, New York City. The bride was Miss Olga Esatoff, the groom, Mr. Alexis G. Greenburg. Both parties are natives of Russia and speak English also. Dr. Finis Idleman, pastor of

Central church, performed the wedding ceremony in English and John Johnson, pastor of the Russian Christian church, interpreted the ceremony into Russian for the benefit of the many guests who do not speak English. The bride was attended by three of her girlhood friends, and Mr. Peter Janson, of the Russian Commission for Inspection of Ammunition, acted as best man. The two flower girls were the daughters of Pastor Johnson and also nieces of the bridegroom. The church decorations included Russian and American flags.

Prize Contest on Temperance Popular.

Secretary L. E. Sellers, of the Temperance Board, reports that manuscripts are coming in every day for the essay contest on some phase of the Temperance issue. Thousands of friends of Temperance should participate in this contest. A prize of twenty-five dollars is offered for the three best articles. These articles are to be limited to one thousand words, should be rather in the form of outlines for finished addresses and should reach the office of the Board by March 15. They should be sent to Mr. Sellers at 821 Occidental Bldg., Indianapolis, Ind. Inquiries and offerings also should go to this address.

North Texas Christian Ministers' Association.

The North Texas Christian Ministers' Association met with the South Dallas church on Monday, January 31. Two of those on the program were unable to be present, and the time was used in discussion of topics of general interest. Much time was given to the "Each One Win One Campaign" and considerable interest and enthusiasm were manifested. All the Dallas churches, ten in number, are entering heartily into the campaign besides the following churches outside the city: Plano, Wills Point, Mineola, Corsicana, Blooming Grove, Cleburne, Van Alstyne, Richardson, Rose Hill, Rockwall,

Galveston, Garland, and many others not definitely heard from. It is the plan to make this move unanimous for all north Texas churches, at least, resulting in a great ingathering of souls at the Easter time. At the close of the meeting the association enjoyed the hospitality of the ladies of the South Dallas Christian church, in a luncheon.

Ohio Church Makes Survey of Township.

The North Eaton, Ohio, Church of Christ is the only church in the township in which it is located. C. M. Ford has served this church for about twelve months. The work has prospered during this period. A religious survey of the township has been conducted, a Farmers' Institute and Farm Products' Exhibit held, a successful, protracted meeting conducted and the Bible-school greatly improved. On Feb. 12 the Loyal Sons and Daughters' Class, which is taught by Mr. Ford, dedicated their new class room which they fitted up in the basement of the church. The day was a cold one, but 126 people were present on time for the Bible-school and 30 of these returned for the Conference on Bible-school Work conducted by State Superintendent Wilford H. McLain in the afternoon. The people of North Eaton, with their pastor and his wife, are to be congratulated on what they have done on their plans for the future.

BRIEF NEWS NOTES.

—H. O. Pritchard, president of Eureka College, Eureka, Ill., has been invited to deliver the 1917 alumni address for Yale School of Religion, New Haven, Conn.

—The church at Enid, Okla., was totally destroyed by fire, involving a loss of about \$15,000. A new building will go up very soon.

—James Teeter, pastor at Kellerton, Ia., will become field secretary for Drake in July. He will also study in the college.

Facts and Figures from Disciples Fields

CALLS.

J. J. Tisdall, Columbus, O., Wilson Ave., to Toledo, Norwood church. Will begin work March 19.

W. G. Loueks, South Akron, O., to Detroit, Mich., E. Grand Blvd. Accepts.

C. B. James, Ada, to Shawnee, Okla. Accepts.

W. B. Harter, Montrose, Colo., to Ulysses, Neb. Accepts.

Duncan Macfarlane, Holton, Kan., to Carbondale, Ill.

F. B. Bourland, Elizabethtown, to Carlisle, Ky.

E. J. Haley, Chandler, Okla., to Concordia, Kan. Accepts.

S. W. Eham, East Enid, Okla., to Little River, Kan. Accepts.

R. A. Staley, Lewis, to Las Animas, Kan. Accepts.

J. S. Hawkins, Princeton, to Earlinton, Ky. Accepts.

L. M. Anderson, Macon, Ga., to Bowling Green, Ky. Accepts.

Homer Rutherford, to Lynnville, Tenn. Has begun work.

J. S. Spears, Storm Lake, to Laurens, Ia. Accepts.

Ray Lessig, Oxford, to Burlington, Kan., First. Accepts.

Major Griffith, Tuscola, to Versailles, Ill. Accepts.

T. P. Dugger, to Stamford, Tex. Accepts.

P. W. Walthall, to Cayuga, Ind. Accepts.

RESIGNATIONS.

B. H. Cleaver, Shelbina, Mo. March 31.

D. W. Martin, Monticello, Ill. Will evangelize.

J. E. Wolf, New Bedford, Ill.

Merritt Owen, Warsaw, Ind.

Geo. T. Crites, Hubbard, O.

W. H. Hardaker, Ft. Dodge, Ia.

L. B. Coggins, Webb City, Mo.

H. H. Williams, Loomis, Ill.

O. E. Johnson, Brock, Neb.

Robt. Stewart, Detroit, Mich., Woodward Ave.

R. K. McCorkle, Fulton, Ky.

EVANGELISTIC MEETINGS.

Los Angeles, Cal. Pico Heights, S. M. Bernard, pastor; Bruce Brown, evangelist; 46 additions by third week. Pico Heights will erect new building soon.

New Albany, Ind. Central, H. G. Connelly, pastor; M. S. Decker, evangelist; Mrs. H. G. Connelly, soloist.

Lausang, Mich., W. A. Gressman, pastor; W. V. Nelson, evangelist.

Petersburg, Ind., O. W. McGaughey, pastor; Davis and Hohgatt, evangelists.

Columbus, O., W. 4th Ave., T. L. Lowe, pastor; E. W. Thornton, evangelist.

Eureka, Ill., V. W. Blair, pastor; I. J. Spencer, evangelist.

Newark, O., J. R. Jett, pastor; C. A. Macdonald, evangelist.

Noblesville, Ind., J. H. Moore, evangelist.

Anderson, Ind., Central, J. W. Underwood, pastor, preaching.

Des Moines, Ia., University Place, C. S. Medbury, pastor; W. T. Brooks, evangelist; 130; closed.

Minneapolis, Minn., Minnehaha church, C. S. Brooks, evangelist; 58; closed.

Cannoy City, Colo., C. L. Dean, pastor; C. M. Howe and wife, evangelists.

Winchester, Ind., J. H. Wilson, pastor; J. J. Taylor, evangelist; 32; continue.

Des Moines, Ia., Capitol Hill, C. S. Earley, evangelist; 117; closed.

South Bend, Ind., Indiana Ave., O. E. Tomes, evangelist, preaching.

Arlington, Cal., S. D. Perkinson, pastor; Bruce Brown, evangelist.

Hiawatha, Kan., union meeting; A. D. Brokaw, Disciple pastor.

North English, Ia., F. W. Sutton, pastor; C. S. Earley, evangelist.

Des Moines, Ia., (Valley Junction), W. J. Minges, evangelist.

Detroit, Mich., Grand River Ave., F. P. Arthur, pastor; J. S. Raum, evangelist.

Wheeling, W. Va., W. H. Fields, pastor, preaching.

Owensville, Ind., Laurence Wright, evangelist.

—At a get-together meeting of the "Minute Men" of Nyrwood, O., Bible-school, on Feb. 18, a lecture was given by Captain Dunning, the head of the Bertillon System of Identification of the Cincinnati Police and Detective Department.

—At the installation services of C. H. Barnett at Brazil, Ind., J. E. Gorsuch, E. L. Day and Jabez Hall had part in the exercises.

—H. C. Armstrong, pastor at Harlem Ave., Baltimore, Md., has organized a class in public speaking.

—The Bible-school at Wellington, Kan., is completing a "Missionary Tour Around the World." An improvement in punctuality has been noted as a result of this "tour."

—Marshall A. Hudson, of Syracuse, N. Y., founder of the Baraca movement that has been the means of bringing thousands of young men into Bible-school classes, was the honored guest and speaker at Central church, Youngstown, on Feb. 20.

—L. O. Bricker, pastor at First church, Atlanta, Ga., is preaching a series of sermons on "The Poet Preachers." Addresses on Whitman, Browning, Dante, Tennyson, Burroughs and Burns were features.

—Wm. Dunn Ryan, of Central church, Youngstown, has recently closed a series of Sunday evening sermons on the general theme, "Tales of a Traveler."

—The church at Loveland, Colo., where J. E. Lynn is pastor, is in a ten weeks' Bible-school campaign, the purpose of which is to secure one hundred new scholars. Every department of the church is reported "as busy as a bee hive," indicating a state of genuine spirituality and enthusiasm. Mr. Lynn is just closing a series of sermons on "Things to Come," which has secured a very large hearing.

—The famous Philo Christo Class, of Cen-

tral Bible-school, Des Moines, has re-decorated and almost entirely made over its class room. This school has held its own in numbers and has advanced in interest, and this without a pastor since December 19, 1915, showing that the past nine years of teaching has been seed sown in good ground and is now bringing forth fruit. One Bible-school class which has only been organized a year sat down to their first annual banquet with fifty-eight present, and only seventy active members enrolled.

—A. B. Houze, minister of Central Church, Lima, O., is convalescing from a five weeks' serious illness.

—F. D. Kershner, H. O. Pritchard, A. McLean, A. W. Taylor and W. S. Athearn are announced as the lecturers to ministers at Bethany Park, Ind., 1916 season. W. E. M. Hackleman, connected with Bethany Assembly management for many years, is now president. E. L. Day, of Indianapolis, is secretary.

—O. F. Jordan, of Evanston, Ill., represented the Disciples at the church advertising convention, held in Chicago, Feb. 25. The sessions were held in the auditorium of the Central Y. M. C. A.

—James Small, of Hyde Park church, Kansas City, Mo., began an exchange meeting with Sam. I. Smith and the congregation at Pittsburg, Kan., Feb. 20.

—Chas. M. Watson, pastor at First church, Norfolk, with his wife, was presented by the congregation with a purse of gold.

—H. C. Combs has been elected president of the organization of ministers at Norfolk, Va.

—W. S. Buchanan addressed the teachers and officers of Franklin Circle Bible-school, Cleveland, on February 8.

A New Standard of Bible School Efficiency

At the Bible-school Field Workers' Meeting held in Lexington, Ky., February 8 to 10, a new Standard of Efficiency was adopted for the Bible-schools. This is in the main a re-statement of the old Front Rank Standard to make it conform to the standards now current among the various Protestant churches of this country. It will be noted that practically every point of the old Standard has been retained, and but few points have been added. However, the new Standard has an attractive form that will make it popular among all our schools. It is as follows:

1. Cradle Roll and Home Department.
2. Organized Class in both Secondary and Adult Divisions.
3. Teacher Training.
4. Graded Organization and Instruction.
5. Missionary Instruction and Offerings (State, American, Foreign and Benevolence.)
6. Temperance Instruction.
7. Definite Decision for Christ Urged.
8. Workers' Conference Regularly Held.

9. Workers' Library in Use.

10. Representation in Convention, Institute or School of Methods.

Each of these ten points is worth ten per cent. A school may easily measure its own efficiency in terms of percentage. A school reaching all ten of the points fully will become a Hundred Per Cent School. Every Bible-school should strive to reach the One Hundred Per Cent Mark before the close of the missionary year, September 30, 1916.

A large wall chart will be mailed to every Bible-school requesting it that will enable the school to keep its own record. These charts may be obtained by addressing your State, District or Provincial Superintendent, or the undersigned.

Every school, both large and small, is able to attain this Standard of Efficiency. We shall watch with eagerness the progress that is made among all our churches.

Robt. M. Hopkins,
Bible-school Secretary,
Carew Building, Cincinnati, O.

March Offering Don't's

- Don't hesitate.
- Don't apologize.
- Don't fail to take the offering.
- Don't neglect March Offering supplies.
- Don't speak of "too many calls."
- Don't mention the old church debt.
- Don't fail to prepare for taking the offering.
- Don't speak of a temporary local deficit.
- Don't refer to hard times!
- Don't mention crop failures.
- Don't put off the offering.
- Don't ask for small amounts.
- Don't talk about the "heathen at home."
- Don't ask for the offering as a charity.
- Don't fail to have plenty of supplies wisely used.
- Don't fail to sound a high spiritual note in taking the offering.
- Don't imagine you will give more for some other cause by giving less to this.
- Don't fail to have plenty of envelopes and pencils ready for taking the offering.
- Don't suppose that the neglect of this cause will help your local problems.
- Don't fail on a strong missionary sermon.

- Don't fail to create a wholesome spiritual atmosphere for the offering.
- Don't suppose you will build a new church quicker by passing this offering.
- Don't fail to mention our own workers by name and their location.

—Don't fail to hold a thanksgiving service following.

—Don't use the offering for some other purpose.

—Don't keep the offering in the church treasury for months.

—Don't borrow it for another fund.

—Don't fail to send as much of the offering as you can Monday morning, March 6.

—Don't fail to report the offering to our papers.

Please send as much of the March offering as is available Monday morning, March 6. The balance may be gathered in the following Sunday, or later. Liberality and promptness are the winning words now.

F. M. Rains, Stephen J. Corey, Secretaries,
Box 884, Cincinnati, Ohio.

—C. A. Freer, of East Liberty, Ohio, is assisting U. E. Hootman and the New Berlin church in an evangelistic meeting.

—C. B. Reynolds, of Alliance, Ohio, and E. A. Hibler, of Warren, O., are holding exchange meetings this winter. Mr. Reynolds closed a good meeting with the Warren church on February 6.

—The week of January 24, P. H. Welshimer gave addresses to ministers' meetings, groups of Sunday-school workers and to mass meetings of Bible-school people in Chattanooga, Tenn., Atlanta, Ga., and Knoxville, Tenn.

—W. L. Burner, Matanzas, Cuba, reports the organization of a Sunday-school at Cidra, where a work was opened last summer. He also reports the baptism of two young men. One of them is a school teacher in a nearby village and he is anxious to study for the ministry.

—Among those preaching recently in the vacant pulpit at Hartford City, Ind., were:

**THE TWO BEST
LESSON COMMENTARIES
FOR 1916
TARBELL'S GUIDE
\$1.00 Plus 10c Postage
PELOUBET'S NOTES
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POCKET S. S. COMMENTARY
FOR 1916. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1916 also Topics of Young People's Society, Motto, Prayers, etc. Red Cloth 50c, Morocco 60c, Interleaved for Notes 60c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, Menon Bldg., Chicago, Ill.

BOOK OF POINTS
AND TESTIMONIES for use of Christians and Workers in all meetings. Answering Objections, Excuses or Doubts. Helps for leading and taking part in Prayer Meetings and in giving personal Testimonies. Better understanding of hard places in Scripture, etc. Full of practical suggestions. Don'ts for Workers when dealing with inquirers. Cloth 25c; Morocco, 35c; Agents wanted. GEO. W. NOBLE, Menon Building, Chicago, Ill.

Bible Readers and Christian Workers Self-Help Hand Book
Short and plain articles by nearly 100 experienced Christian writers. Just the Help over hard places you have been looking for. How to lead, teach, testify, pray and grow. Young Christians helper, experienced workers' guide. Pkt. size, 128 pages. Red Cloth, 25c, Mor. 35c, postpaid. Agents wanted. GEO. W. NOBLE, Menon Bldg., Chicago, Ill.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missions, Grace and Benediction Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Menon Building, Chicago, Ill.

E. D. Lowe, of Anderson; M. W. Yocum, of Linton and Rev. Mr. Massey, of Pennville.

—The Christian, Baptist and Presbyterian churches of Carlinville, Ill., are considering combining their work under one pastor.

—Mrs. T. W. Grafton, of Indianapolis, delivered an address on "Girls" in one of the free lectureships of the North Indianapolis Federation of Clubs.

—The roof of the West Seattle, Wash., church gave way under a heavy weight of snow, and a \$2,000 loss is reported. E. E. Pierce is pastor of the church.

—R. J. Bennett, pastor at Sharon, Pa., preached a sermon recently for the local Presbyterian pastor, taking as his theme, "The Supreme Sphere of Jesus." The Sharon newspapers quoted a large portion of the discourse.

—First church, Vincennes, Ind., was recently entered by burglars.

—A union meeting is being talked for the Centralia, Mo., churches.

—Since Randolph Cook became pastor at Broadway church, Albuquerque, N. M., four months ago, there has been a net increase of 50 in the membership, the Bible-school has increased from 91 to an average attendance of 169 for January, and the church offerings have grown about fifty per cent, without any impetus save that of the Sunday services. Negotiations are being completed with the Church Extension Board for a loan, which puts the finances of the new church in excellent shape. Mr. Cook teaches a Young Men's Bible-class at the State University on Tuesday night of each week.

—L. N. D. Wells, of High Street church, Akron, O., recently assisted Franklin Circle church, Cleveland, with William F. Rothenburger minister, in a two weeks' meeting. The meeting followed closely the dedication of the new Bible-school and Community House and resulted in 82 additions to the church, mostly by confession. Mr. Wells' preaching was pungent, scriptural, virile and sweet-spirited and left the regular program of the church uninterrupted, writes Mr. Rothenburger.

—J. H. McCartney, pastor at Modesto, Cal., preached a series of sermons last week on "The Religion of the Family." The topics were as follows: "What a Real Boy Thinks of Religion," "The Faith of a Live Girl," "The Religion of a Genuine Man," "A Busy Woman and Her Religion," "Your Neighbor and Religion," "The Religion of Old Folks," "The Christian Home." These sermons were a special feature of the revival meetings being conducted at Modesto.

—Charles S. Medbury, pastor of University church, Des Moines, discussed "preparedness" again in a recent sermon. Dr. Medbury believes the trip of the president to the central west did not clear the issue, in fact, that in the happenings of the last six weeks the real issue has been lost sight of.

—Helen Keller, the wonderful blind and deaf girl, spoke in First church, Louisville, Ky., recently on "Happiness."

—Finis Idleman is preaching a three-months' series of Sunday evening sermons on "The Way of Jesus." The series will close with Easter Sunday.

—First church, Mason City, Ia., lost its \$22,000 building by fire on Feb. 13.

—First church, of Canton, O., has adopted the church at Ada as its Ohio Living Link.

—C. F. McCall and family, of Akita, Japan, will leave that country early in the spring for America to take the usual furlough.

—Philip Y. Pendleton delivers a Bible lecture every Monday afternoon in First Methodist church, Canton, O., to the ladies of the city. This class is maintained under the auspices of the local Y. W. C. A.

—Lee Tinsley, pastor at North Salem, Ind., writes enthusiastically of the church there, which, he states, is "a mighty force for the uplift of the community." A series of meetings is now in progress, in which seventeen persons were enlisted for the church during the first few evenings.

—Russell F. Thrapp, of First church, Los Angeles, Cal., addressed the Christian ministers of Southern California this month on

"Lights and Shadows in the Life of a Minister's Wife."

NEW YORK CITY NOTES.

The Seventeenth Annual Dinner of the Disciples' Missionary Union, of Greater New York and Vicinity, was held at the Fifth Avenue Restaurant, Tuesday evening, February 8. F. M. Gordon, of Flatbush church, was toastmaster. The annual report was presented by M. M. Amunson, the secretary of the union. Addresses on "Christian Union" were made by John F. Carson, of Brooklyn Central Presbyterian church, and by Earle Willley, of Vermont Avenue Christian church, Washington, D. C.

The work of the churches of New York for 1915 was marked by unusual missionary success, due to the splendid co-operation and staunch support of the union by all the churches of the Metropolis, and also due to the generosity of the American Christian Missionary Society. The summarized report of the work is as follows: The total receipts of the union from churches and the A. C. M. S. were \$6,472.17; total disbursements, \$5,861.02; to balance, \$611.15.

The annual dinner this year had a special note of celebration in the coming to the rank of self-support by the Flatbush Mission. Under the fine leadership of F. M. Gordon, the Flatbush church has a membership of 291, with a Bible-school enrollment of 471, and an average attendance of 346.

The Borough Park church, with L. F. Carter, pastor, reports for the year 1915: Additions, 15; total membership, 100; enrollment in Bible-school, 241; average attendance, 174.

The Ridgewood Heights church, with G. S. Bennett, minister, has had 4 additions; total membership, 19; enrollment in Bible-school, 275; average attendance, 176.

The Russian Mission, John Johnson, minister: Additions, 12; total membership, 41; Bible-school enrollment, 14; average attendance, 12.

**Is your Church a
part of this hand?
Have you as a Minister
helped to extend
this hand to the needy
ones in pagan lands?**



The hand is a striking illustration of the all-round service the Foreign Society is rendering to help those to light who now sit in midnight darkness. Where can a Christian man put a dollar that will count for more to bring the gospel and the Kingdom of God to all men, than in the Foreign Society at this time? The work of the Society is a record, and not a prospectus. It has something worthwhile to show for its forty years of toil, for the graves of its missionaries scattered over the world, and for the more than \$6,000,000 expended.

Every church and every individual that has put a dollar into this cause, can now rejoice over the great results. We are only at the beginning of our splendid opportunities. Only a few foundation stones have been placed. Our great task of evangelizing the whole great wide world is yet before us. The superstructure is yet to be completed. We must press this work as never before.

It behooves us to make a substantial advance in these March Offering days. The voice of God is speaking to us in clear, definite tones to move forward!

IMPORTANCE OF THE MARCH OFFERING

It is important to all our work, both at home and abroad. If we fail in March we will go limp and maimed all through the year. A big March Offering insures a successful missionary year. Many churches look forward to this day as the most joyous during the whole year. It should be made a day of the very greatest importance.

BRIGHT OUTLOOK

The outlook for the Offerings is fine. Orders for supplies are pouring in by every mail. New Living-Link churches are being enrolled constantly. The words of encouragement were never more numerous or more emphatic. There seems to be a determination all along the line to do a worthy part. Let there be a united, determined, enthusiastic effort to make this a memorable year.

Prompt action should be the word to send all down the line. Please order March Offering supplies today that they may reach you in good time.

Address, F. M. RAINS, SECRETARY, CINCINNATI, OHIO.

